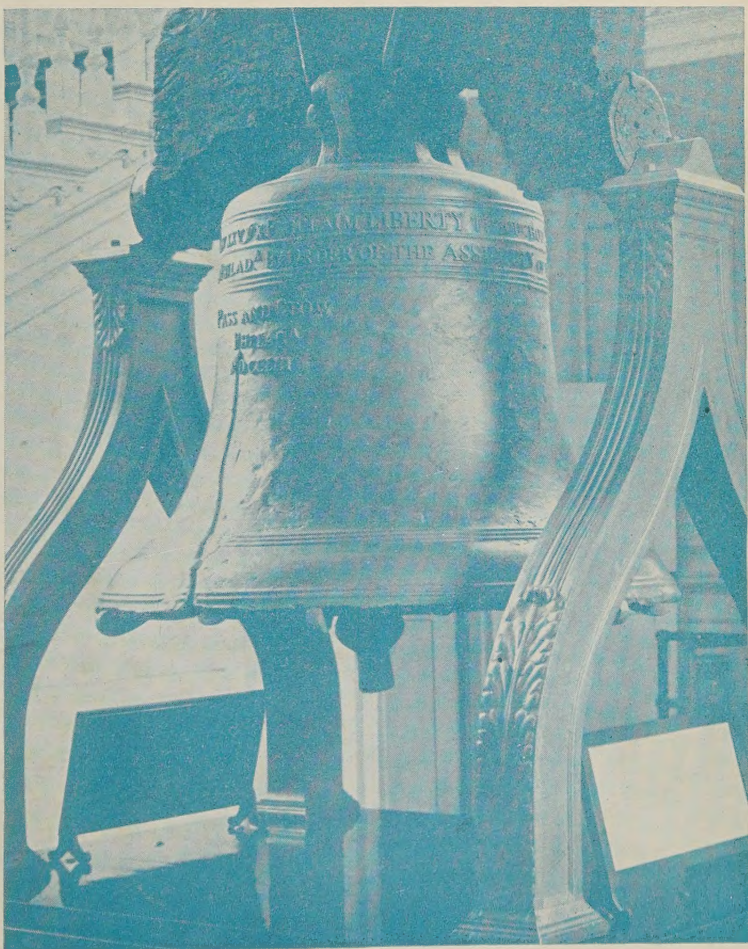


LEX POSITOR

and HOMILETIC REVIEW

"It is impossible that a nation of infidels or idolaters should be a nation of free men. It is when a people forget God, that tyrants forge their chains. A vitiated state of morals, a corrupted public conscience, is incompatible with freedom."

—PATRICK HENRY.



C O N T E N T S

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JULY, 1938

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The EXPOSITOR

and

HOMILETIC REVIEW

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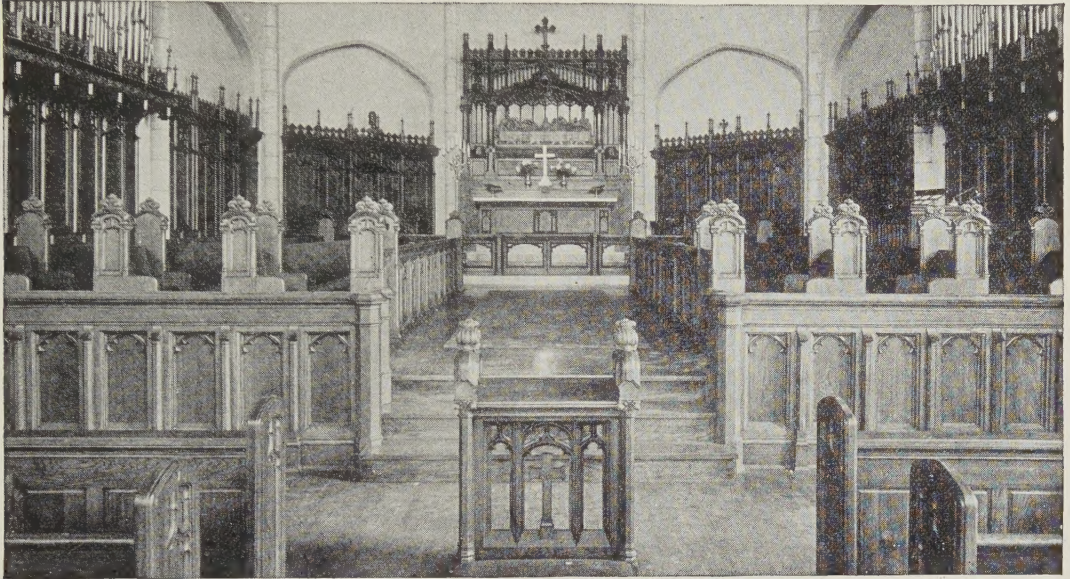
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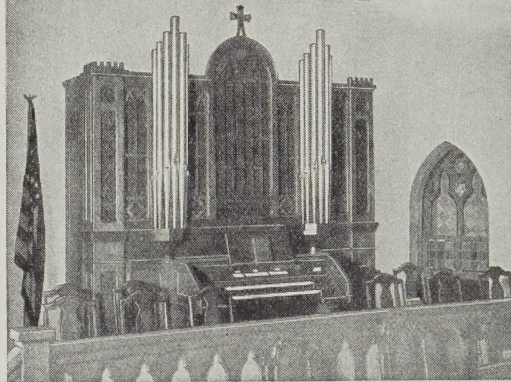
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BY WHAT AUTHORITY?

ALBERT E. SUTHERS

Department of History of Religion, Ohio Wesleyan University

IT belongs to the vitality of the Bible that it has a point of contact with every age. Luke 20:2 is a case in point. The issue presented in this ancient Oriental setting is the problem of authority, an issue as modern as the morning newspaper.

By what authority?

The question today is before us in the field of private faith. We are in an age of repudiation—of creeds; an age of criticism—of the church, and of the Bible; an age of skepticism—toward the ethic of Jesus, and even the fact and authority of God. We are groping, religiously restless and confused. The many books issuing from the press that seek to allay our religious perplexity and to prescribe an intelligent, workable philosophy of life are symptomatic of our state of mind.

In the wider area of general religion we feel the reaction. The day is not far distant when we asserted with confidence the claim of Christianity to be a superior faith and the final one for all to follow. But that assumption too is now challenged. No longer may the missionary go to the non-Christian world, except to peoples of elemental culture, with the old jurisdiction and prestige. This is partly because we have discredited ourselves by our own conduct; partly because we have discovered values in other faiths we did not suspect; but partly because of the loss within ourselves of former certainties. Consequently, in our relations with the major religions of the world we are involved in spiritual wrestling. Moreover the children of the great cultures of the East are putting this question to us. By what authority, by what authority do you come to us with claims of a better gospel than that which we already know? So there is much misgiving. Yes, the issue is decidedly before us in the field of faith.

The question is also before us in the field of personal conduct. The moral sanctions of yesterday to a certain extent are in the discard. We are less interested in following precepts than in setting precedents. Some standards which guaranteed the good behaviour of our parents, and which did much to stabilize the

social order into which we were born, the present generation has never recognized. And we are light-hearted about it, if not light-headed.

Meanwhile the catalogue of our crimes increases. The revolt of youth! Is there a parent or a teacher who does not know what that means? Yes; personal conduct, private morality—by what authority?

The question is no less a living issue in the realm of public affairs, the realm of government and politics. It lies close to the heart of current history. We live in the day of dictators, and the day of dictators is a day of both the abdication and the usurpation of authority. Can anyone review the events of the last few months, or anticipate the events we will assuredly witness in the near future, without the question, rising instinctively to one's lips, by what authority doest thou those things? Imagination recoils at the picture we have witnessed of high-handed crime and violence by jingoistic patriots, hoodlum mayors, desperado dictators, blusterers both domestic and foreign whose handiwork is a dark record of persecution, imprisonment, confiscation, assassination, exile and war.

The question in this ancient setting is indeed a very modern one. Was there ever a time in history since it was first propounded that it was more pertinent than now? The greatest issue before the world today is one of authority. It used to be Cross or Crescent, Krishna or Christ. It is now Cross or Swastika, Caesarism or Christianity? Who has the right to command the allegiance of our lives, the totalitarian state or Jesus? What is to be the guiding principle of human conduct, individualism or the will of God? The man-made regimented mind, or "Thus saith the Lord?"

But let us dwell a little on this particular incident in the Gospel, noting especially the answer that Jesus gave.

"By what authority do you do these things?" they ask. "Or who is it that gave you this authority?" His questioners seemed to think that there were two possible kinds of authority, one arrogated, the other delegated. They

did not understand the nature of authority, at least not the authority that Jesus exercises. Jesus was not interested in either politics or law; his lordship was not of this world. But he was intensely interested in ethics, in faith and morals. And so in their blundering way they tried to test that which was ethical by ways and standards that were purely legal. And it wouldn't work. You cannot test the Bible by the same authority you apply to a dictionary. Authority in the field of faith, morals, private opinion is decidedly different from authority in civil or political life. Nothing is more foolish than the attempt to transfer and apply the principles of the one to the other. History is not wanting in instances wherein a religious organization, whose primary concern should be faith and morals, has arrogated authority to itself in the field of politics—with anything but profitable indeed sometimes fearful consequences. Whenever the Church has done that she has stultified herself. Conversely for the state to presume to exercise the right of eminent domain in the field of private thought, conscience, and faith is a fearful perversion of authority, possible only at the price of human personality. If we are in a world where that is being done it is because we are in a world where values are confused, and where violent men seize power and think that the seizure invests them with authority.

But authority in the ethical sphere is not something that can be usurped or seized, delegated or bequeathed. It can no more be delegated or usurped than education can be seized or bequeathed. Indeed authority, spiritual and ethical (the two are not distinguishable), may be recognized and is capable of being exercised, independent of any formal consent that man can give. It is said of Sir Wilfred Grenfell that if he found a keg of liquor under a bunk or bench belonging to his patients in Labrador, he felt free to roll it out and over the ice, stave in its head, and let the stuff gurggle into the sea. Such authority is not wholly explained by the fact that Sir Wilfred was the guardian of the bodies of those men. The element of personality, of human character, had to be taken into consideration, as is the case with Jesus when he drove the money-changers from the temple. There are times when a sheriff's badge is utterly superfluous. In the ethical sphere, authority is not a gift, but a quality of life. The very word suggests that, for it comes from the same root as "author," and implies the power not to take or seize, but to produce and create. It is a fruit of the spirit, and one of the choicest fruits ever grown in the garden of the soul. And it was because his critics were too crass to see that, that Jesus could not, and would not testify under examination. That moral authority is man-derived is an insidious error.

The teacher of ethics and religion is under constant obligation to straighten out the confusion in students' minds that identifies the morality which has taken shape from the mores of society, consisting in conformity to mere man-made standards which are flexible or revokable according to changing circumstances, with those lofty requirements and conditions of life, which are unchangeable and eternal and which constitute for each and all of us the divine imperative. No, ethical ultimates are not man-made, moral authority is not man-derived. If they were Jesus might well be cited here for contempt of court in refusing to testify. It is regrettable that the fact that authority as an ingredient of character has not always been evident even to the Church. Indeed as the Church became institutionalized it seems to have become less and less evident. As early as the fourth century a controversy arose in North Africa because the humble Christians, with keener insight or ethical sensitiveness than had their bishops, refused to accept as valid the ordination of a man at the hands of one living in sin. And so a great council was called, the Council of Arles (314) which ruled that authority was vested, ordination was valid even at the hands of a personally unworthy cleric—the ruling of the Roman Catholic Church today; a position with which we Protestants must forever disagree. That character and authority are indissociable, is apparent sometimes even to primitive minds. In his fascinating book, *My Crowded Solitude*, the author, Jack Maclaren, tells that in his attempt to establish a cocoa-nut plantation in tropical North Australia, he appointed a superintendent from among the native workers, the aborigines, "the most intelligent of laborers, and one who was something of a leader besides." "He accepted with enthusiasm" but the experiment was a total failure. And so the planter tried the appointment of an old man of the tribe. It wouldn't work. And then a strapping young fellow with a reputation for leadership in battle. The effort was futile, and "I came to understanding of the fact," he says, "that it was contrary to the communalism of their lives that one should be raised above the others by an agency outside the tribe." Power was wholly inherent within the individual and within the tribe. Power from an extraneous source was no power at all. The men the planter appointed were not "to the manner born," and the tribe knew it. Authority was not natural to them. It was a veneer, and they knew that it belonged to the very grain of character. "Is not this the carpenter's son whose father and mother we know and whose brethren are here with us?" "We will not have this man to rule over us—" and as long as the purblind Jews could see nothing but a

(Continued on page 343)

RESPONSIBILITY CHALLENGES YOUTH

GEORGE O. KING

HAPPY is that man who works with youth. Our college here is a Junior College and provides a rapidly moving student body thus giving a direct cross section of every kind of youth in our land; a kind of panorama. They have taught me much that text books never reveal.

These young people, they are yours, have taught me that youth can and does think. Youth is going to think through before accepting anything. No longer does the chemistry teacher expect or require the student to take his word, but he sends the student into an equipped laboratory to try, to seek, to find what is truth. With this process of reasoning in mind they are willing to accept little as handed down myths. They want proof that they may think to a logical conclusion. Just because "so-and-so" said this, is not proof enough unless that source is supreme and final authority. If we lead youth today we must show them the better way not because of us but because of the better way.

Our largest trouble with youth today lies in the fact that we underestimate their ability and overestimate their experience. It is hard for an adult to realize that the youth has not seen so much of life, either its tragedies or its pleasures as we have, and it seems hard for us to realize the ability of youth. Don't let anyone say our young people are not capable. They have had the best of training and are able to untie hard knots. If you have a problem let the young fellow with his enthusiasm and zeal have a try. He may surprise you. Napoleon was a world figure at 25 years of age.

There is no greater influence for good on the young people of today than home training. They may not show this on the surface but it is deeply rooted in them. They never forget to speak tenderly of mother and father. Recently a young man came to me with a question of a moral nature. I answered as best I could and he replied, "That's what Mother says and I agree with her." He could never get away from that which he had learned from a godly Mother. So long as the Rocky Mountains remain above sea level children will idolize their parents and never will they stray far away from that grounded part of them, from home.

To get on the inside (to use a campus term) with young people the great element of confidence must be present. If you are looking for a cold shoulder you can certainly get accommodated by wearing a "holier than thou" attitude with youth. Youth expects a genuine

life to be one and the same all the time. Youth today is brutally frank. I remember one time getting this reply, "I don't like Bro. _____ he preaches on Sunday O. K. but he doesn't speak to me on Monday," and again, "He is a fine man, all the young people love him, he seems like one of us. He believes in us and we believe in him." Don't think young people are not watching every move we make and if you want to know their thoughts get in confidence with them. The Good Book has quite a bit to say about sheep following the shepherd and not following strangers, no truer application can be found than in youth today.

The doctrine that youth is going to the dogs morally is the grossest misrepresentation of facts that could have been conceived. The morals of youth as a whole is constantly being raised. I can call upon more people for public prayers who are less than twenty years of age than those over twenty years of age. Young people's conferences that are growing in numbers and influence is but one barometer of this. It is true we do find an occasional bad apple in a barrel and because this occasional bad apple is in open view we hastily jump to the conclusion that a good many youths are below par morally. One immoral person attracts more attention than many moral ones. Youth today is seeking a better way. Let's look at the opportunities laid before them for immorality. Our literature is not all fit to read. Our advertisements are often vulgar; our theaters portray all forms of evil; even our own law-making bodies have approved and legalized the greatest single tool of immorality. The only wonder is that youth is on such a moral elevation. Youth today is seeking light, not condemnation.

The young people love the church and honor it. They see its worth and realize no institution can take its place and they want a part in it. Now let's examine ourselves. Is it fair to tell the youth of the church that they must rest content until some older folk retire or until youth can show some grey hair before they may have a part in the activities of the church? It is surprising how few of our young people know anything about the church? A young lady asked me to lend her a Discipline as she had never seen one. Does this group know about our Benevolences, Missions, our whole program and is this information sufficient to arouse interest? How many of your stewards are less than 30 years old? How many of your church school teachers are young

people? How about the officers of the Missionary Society? Have you an organization for those just above the "teen age"? How many young people are in your organized chairs?

Let's put these potential power houses to work. They are anxious to be in harness pulling for the church and we could profit well by using them. The enthusiasm of youth coupled with the wisdom of maturity and the council of experience makes a mighty team.

I have found the young people most appreciative and most co-operative and from this appreciation flows a willingness and an earnestness duplicated seldom. Tie up with your young folks and they will reward you with a full measure, pressed down, piled up and running over. Here is an army in our church ready to fight sin and to work for God, all we need to do is enlist them, equip them and results of victory will come.

EXPOSING MANKIND TO RELIGION

RICHARD BRAUNSTEIN

THE President of the University of Chicago said recently: "You cannot give anybody an education but you can expose people to education."

Perhaps the churches cannot make everybody religious but the general population is constantly exposed to the values of the religious concept. Especially when the churches are putting on Week of Prayer and Holy Week programs, not to mention the special days in the ecclesiastical calendar.

Denominations may differ in policies and politics, a method of securing pastors and the techniques of the communion and modes of baptism but essentially and fundamentally the churches are the merchandisers of the Pearl of Great Price. It is a tragedy that there are so many denominations, that there are so many churches in the small towns, because basically, we are all saying the same thing, even if we are all saying it differently. At least the world and his wife has the privilege and power to choose a place of worship, adaptable to individual temperament and background.

The point of the discussion is not that there are so many churches but that there are churches. One is tempted to stress the fact too, that so many people do not attend church services. Again, the point is that so many people do attend church services. As a matter of fact it is difficult to find a person who does not believe in or approve of the church and its goals in our various towns and cities.

It is said that "man is incurably religious." His religious expressions and interpretations may oftentimes assume grotesque shapes and the patterns are not always in harmony with, shall we say, "sweetness and light?" There are "so many gods, so many creeds, so many paths that wind and wind when all this old world needs is the art of being kind." The age is learning this. Conferences for a better understanding between Catholic, Jews and

Protestants are eloquent. Intolerance is fading out of the picture. There is not a denomination or a people without its lessons for the rest of us. All, are making a most definite contribution to civilization. Some European Dictators may be throwing the wrench in the wheels but by that they are merely hastening us to a protest for peace on earth among men of good will. The heart of the average person beats in tune with the Divine. Co-operation, not competition is the norm.

Religion is the natural outlet for the noblest dreams of man. Better to say, religion plants that dream, fosters it, gives it a sense of direction. Man's hopes and dreams, his aspirations and ambitions, all he is not, all he hopes to be. The highest exponent of religion was Jesus Christ. Christianity is not telling the world how bad it is but how good it may become—profiting by precept and example, through righteous personality and regnant character. The Christian religion is positive, not negative. Its message is, "Do this and live." It has more "Thou shalt" than "Thou shalt not." It has a rich biography and autobiography of famous men and women, "of whom the world was not worthy." Men and women who thought and worked in terms of faith in God.

Somebody gives us the phrase, "The Persistence of Spiritual Ideals." It is that something, which stresses the good, true, best, in all the creative arts and platforms for human advancement and programs for social betterment. Put a fresh cover on an old story and you have a new book. Religion is an old story. It dates since the morning stars first sang together. It means God's purpose for mankind, his plan for you and for me and everybody. Priest, Prophet, King, in the Old Testament tried to tell the world this plan. Nobody did it better than Christ. The Cross is more eloquent than anything we may say about it. It is the Final Word. "How shall we

escape if we neglect so great a salvation?" In every age and in every heart religion becomes a New Story. It is not only the old, old story but it is, as Alfred Tennyson characterized it, "old news, new news, good news."

In such instances where the church has failed it was because of human limitations. The revelation of God to man is perfect but man is not perfect. History records many an injustice done in the name of religion. Religion was not at fault but the interpreters of religion were oftentimes guilty. After all, the revelations of God must adapt themselves to the intelligence of the recipients. Religion is the revelation of God to the heart of man. Theology is what man has thought and said about that revelation. No man is ever better than his religion but many men are better than their theology.

The Church has succeeded more than it has failed. Whatever civilization we have is testator. There are too many utterances on what's wrong with the Church and too little is said on what's right with the Church. Much may be said about human selfishness, greed and sinning and the Church has always said much about these mistakes of man. It is dedicated today to prevent future error and stands ready to forgive what wrongs might have been committed. In an imperfect world, the Gospel is

the only perfect and final thing. Verdicts are constantly changed and judgments reversed but here is a faith that was once and for all delivered unto the saints. It is the human equation, not the Divine dictum that is at fault. Perfection is never reached by anybody but nobody ever reaches anything without a striving for perfection. The Church says, "Strive!" Paul said, "Not that I have already attained but I press on!" The Church encourages: "Press on!"

The Church gives impetus and momentum toward a better life. It puts iron in purpose, steel in purpose, places the muscle of God in the arm of man.

The human mind—even the savage—is intrigued by God. We are told, and history and experience prove it, that the Almighty has never left Himself without a witness. Some Supreme Being may be found in the living and philosophy of mankind wherever you go. Even the orator who speaks against God gets a hearing even if he fails to gain a following. The reason is that God is the Creator of all thought and appeals to the eternal quest of all earnest seekers and inquiring minds. That is one reason why strange cults and queer sects are so strong. Religion is the most interesting and compelling topic of the hour.

"In the beginning was the Word and the Word was with God and the Word was God."

CHOIR AND CONSOLE FOR JULY

PRELUDE

| | | |
|-------------------|-------|---------------|
| Chant d'Amour | ..... | Gillette |
| Battle Prayer | ..... | Himmel |
| With Verdure Clad | ..... | Hayden |
| Hymn of the Nuns | ..... | Lefebure-Vely |
| Meditation | ..... | Kinder |
| At Dawning | ..... | Shackley |
| Bueno Noite | ..... | Nevin |
| Memories | ..... | Demarest |
| Nautilus | ..... | MacDowell |
| A Summer Morning | ..... | Kinder |

OFFERTORY

| | | |
|----------------|-------|------------|
| Madrigale | ..... | Simonette |
| Evening Prayer | ..... | Reinecke |
| Romance | ..... | Zitterbatt |
| Offertory in G | ..... | Lowe |
| Pastorale | ..... | Wachs |
| Bercuese | ..... | Denner |
| Canzonetta | ..... | Armstrong |
| Andantino | ..... | Botting |
| At Evening | ..... | Nordman |
| Light | ..... | Scott |

ANTHEM

| | | |
|--------------------------------|-------|----------|
| Our God, Our Country, Our Flag | ..... | Machugh |
| Recessional | ..... | DeKoven |
| Lead Me, O Lord | ..... | Peery |
| The God of Abram Praise | ..... | Shelley |
| Land of Hope and Glory | ..... | Elgar |
| To Thee, O Country | ..... | Eichberg |
| See the Conquering Hero Comes | ..... | Handel |
| God Is Love | ..... | Shelley |
| O Lord of Life | ..... | Salter |
| Seek Ye the Lord | ..... | Bradley |

POSTLUDE

| | | |
|-------------------|-------|-----------|
| Festivo March | ..... | Schmecker |
| March Celerbe | ..... | Lachner |
| Military March | ..... | Schubert |
| Festal March in C | ..... | Calkin |
| Exultemas | ..... | Kinder |
| Rigaudon | ..... | Campra |
| American Rhapsody | ..... | Yon |
| Sortie Festivo | ..... | Boslet |
| Triumphal March | ..... | Verdi |
| Gloria | ..... | Andre |

Vizualize writers in this magazine as Brother Ministers who have come to your study
as friendly counsellors

The Editor's Columns

Times Only, Change

TWENTY-FIVE years ago, or even less, the majority of real problems that had to be faced by the minister consisted largely of matters intra-parish. If the pastor was endowed with average spiritual enlightenment and tact, if he had his feet solidly upon the Rock of Ages, his problems were cared for as they arose, ordinarily.

Today that is not so for times seethe and foam on the hot range of world-wide disquiet and uncertainty. From under old and tried certainties the props are being loosened and often removed. Our greatest problems today are extra-parish, pressure from the outside, over which the individual parish nor the individual pastor has control.

What is happening in Washington, while dealing with governmental problems, often ignores precedent, steps into the sacred field of private business and enterprise, affects the minds and plans of business executives of every type from the largest to the smallest and these are the members of our parishes.

Not only from our own seat of government but from governments abroad come unsettling influences all having a direct and vital bearing upon the future of the Church.

Thus the demands that the day places upon you and your fellow ministers increases constantly and indicates for you your own inability to answer the questions and solve the problems that arise. Without strength from some source outside your charge the future road, immediately ahead, will be lined with them who have wearied beyond power to continue.

Yet in it all we find only the age old opposition of the world, possibly concentrated for renewed attack, nothing more and we find joy in the knowledge that wrestling with principalities and powers is today what it has ever been at least for those, who like Paul, cling to the conviction that "neither death nor life, nor angels, nor principalities, nor powers, nor height, nor depth nor any other creature shall be able to separate us from the love of God."

If you would determine wherein lay the

man's strength of conviction, his ability to strive on against odds no less than those that face us today, a brief search will assure you there is nothing quite so secure, to which to cling, as the very things the day is wont to ridicule, the old, ever-living fundamentals of the Christian faith.

Jack

Cast Before Catch

SO many times, over the years, the little car has travelled that way that as we dropped down to lake level and paralleled the shore line along the boulevard, the car almost guided itself from habit, the while our eyes feasted on the ever-changing picture which is the lake and which we see never twice the same.

The outer edge of the huge cement break-water was dotted with fishermen. The amplitude of time that was theirs probably was no whit greater than their hope for catch for with times as they are and sustaining food for the taking, the swish of the cast line and the splash of bait striking the water take on new significance.

More than the mere sport of fishing for the sheer fun of the game is involved in that daily solid line of fishers which sits from dawn to dark and whose poles bristle against the far horizon like the hair on the back of an angered pup.

"I wonder," mused the lady, "what percentage are fishing for fun and what for food," and back again, as they have returned so often, came his words, "Why should I quit? It's an easy living, isn't it?"

He was a fisher too, a fisher of men, presumably, for he held a pastorate in a large city. There was no joy of fishing, *per se*, in his scheme. He was fishing for food only.

Those of us intimately familiar over the years with manse fare find difficulty in understanding the occasional man who thinks upon the ministry as a means of livelihood, nothing

more. Not a few ministers, were they fishing for food and not the thrill of the catch, would seek their fare in other fields for as a mere living the ministry has never been noted for its generous table.

But I digress. What was on my mind, as I watched those breakwater fishers at work was the fact that before one would reach for his net he baited his hook and made his cast. I had a muskie which had followed the bait I was reeling in for a new cast, jump into the bow of my boat, which floated peacefully on the lovely waters of one of three Gresham lakes in Wisconsin. Even that is so rare an occurrence as to challenge the credulity of experienced anglers, so that we who would rely upon such piscatorial co-operation would probably be well hungered waiting for such a fish. One must cast before he can catch. That is the rule and it matters not whether you angle for fish or men.

Jean R

A Month Without a Sunday

THE question, "what about the church member who ignores his Christian duty, during his vacation," comes up so regularly that it is at least refreshing to have the layman ask, "What about the pastor who does the same thing?"

Vacations vary. The "assembling of yourselves together" is not always possible when the vacation trail is far from the beaten path. But when it does not so depart and it is possible to carry on, is there any choice as to what one should do?

But the case in point has a diversified aspect. It is neither the minister nor his people going away on their vacations and forgetting the church. It is the pastor functioning as a travel-bureau agent among his people, making up a party of all who can afford the month or the money necessary to the trip, which consisted largely if not entirely of his own parishioners and presenting them with the itinerary of their proposed tour which noted their leaving on a Sabbath boat, spending a later Sabbath on the train, enroute between two places of interest, spending another Sabbath seeing, by car, five notable points of interest, any two of which would have been sufficient activity for one solid day, were anything but a fleeting glance of the museum, the pyramids, the age-old Cathedral, the prehistoric temples, the park and the residential section of a huge city, to be had, and arriving back at the home port on the fourth consecutive, worshipless Sunday, minister sponsored.

On the entire itinerary, as printed for party prospects, only two days were left open for

party members to do as they wished. One was a Wednesday, the other the Monday after the Sunday spent en route between two cities by train. Even if there might have been party members who would have wished to attend church services somewhere, their wish was denied them and that by their own pastor.

It is not a very attractive picture. If it brings the question into the mind of fellow ministers, by what wild quirk of imagination may we feel that the habitual challenger of the church and her ministry will miss the opportunity it affords to call the ministry and the church, mere rackets?

If you preach church attendance, you do well to practice what you preach. When you delegate the work to which you were ordained, to any available substitute, the while you forsake your ministerial garb and turn your heart and hand and head to some commercial venture which is not without its financial remuneration, you literally "stick your neck out" and "ask for it." What you get, and this is the sad side of it, you deserve rather than the entire profession you represent.

The smoke will discontinue only after the flame is extinguished and not before. If the ministry wants respect it must merit it.

Jean R

Radio Returns

WHEN a pastor asks for favorite verses of Scripture, he knows pretty well what the result will be. He knows in advance what half of the verses will be.

Recently, I tried an experiment. I asked my radio listeners to send me their favorite verses. The results were most interesting. The verses selected showed:

1. Man's dependence upon God as Shepherd, Comforter, Creator, Strength, Helper, and Saviour.

2. Man's need of personal Salvation. John 3:16 is always the favorite. It received one-half of the votes cast.

3. The Human qualities to be desired in religious living: Faith, Prayer, Meekness, Humility, Love.

4. Importance of Communion with God. "I am the vine, ye are the branches," was well emphasized and is a neglected element in our modern busy lives.

5. The verses sent in revealed no sense of obligation to serve, witness, give, minister. My listeners were on a one-way street and they were at the receiving end. The obligation was all on God.

6. There was no recognition of any ethical obligation on the part of the church and Christian people to build a better world. It was all personal. The emphasis was on what we get by being religious.—Charles F. Banning.

CHURCH METHODS

No Complete Independence. Here's Why!

On July fourth we celebrate, with rejoicing and noise, speeches and rockets, picnics and pistols, the "declaration of our independence."

Not only America but the whole world speaks of "independence" and cherishes it as an ideal, but as a matter of fact independence is a practical impossibility. Food, shelter, clothing, economic and social progress, law, order, government, even life, liberty and happiness are based, in our modern world, on co-operation.

The more far-reaching idea that really flowered on American soil in 1776 was *interdependence*. The colonies sought to establish a closer union with each other. What no single state could have accomplished alone became possible when they declared their *interdependence*. They became strong and free because they realized that they had common interests and must fight and work in common for their common goal.

No citizen is completely independent of his fellow citizens where material things are concerned. He must always sacrifice some of his personal liberty in return for the benefits of life in an organized state. But he need not sacrifice the liberty of his spirit and his mind. To maintain that freedom is the essence of the American ideal. It is assured to the extent that in the future, as in 1776, "we mutually pledge to each other our Lives, our Fortunes and our Sacred Honor."—*Dr. Ira S. Wile.*

Who Makes the Wars?

The horrors of war ought to be constantly advertised like the horrors of highway accidents. We need to be inoculated continuously also with the serum of caution against foreign propaganda. Thus far I go along with the peace workers.

But when they talk about the causes of war they frequently talk nonsense. The World War, in its effects, is still going on; the depressions of 1919-23 and of 1929-38 are as much a part of it as was the Battle of the Argonne. Is anybody so childish as to think that big business is as well off today as it would have been if peace had reigned since 1914? Is there any banking house that would not have profited more from twenty years of peace?

The real causes of war are not bankers or battleship builders or scheming politicians. The real causes are babies. Havelock Ellis pointed this out years ago in his "Essays in War-Time." The French, with their declining birth rate, did not want war; the English peo-

ple did not want it. The German people did not want it. But in 44 years the Germans had increased from forty millions to eighty millions—there was the war pressure. Today Soviet Russia has about 60 people for each acre of tillable land; the United States has a hundred. But Italy has more than 400; Germany more than 500, and Japan more than 2,400!

The nations with declining birth rates cry, "Peace." The crowded nations talk about their "destiny." The rulers who make war are not rulers really; they are distracted nurses, at their wits end because of too many babies.

—*Bruce Barton.*

Make No Apologies for Vacations

"A vacation recreates a minister," is a theory held by most congregations. Since the minister's task is not measured so much by quantity as by quality, the minister who keeps up the usual routine is not always the most helpful to his people. "Be still and know that I am God," is a command to the minister as well as the layman. Ministers must know the Word of God before they can pass it on, and the *listening ear* cannot be developed while in continuous rounds of activity.

What is a vacation? Certainly it is not putting yourself into a vacuum. It is a change; it is getting into a new atmosphere, away from the telephone and all regular daily routine; it is communion with nature with all of its mystical and healing properties; it is seeing our work in proper perspective; it is getting acquainted with the best in books and in ourselves; it is not a void, not a waste of time; but a storing up of resources and power for the task ahead in the unfolding days. What a prodigious toiler was Christ. But He also knew the art of rest. When strength had gone out from Him and His disciples, He called to them: "'Come ye yourselves apart into a desert place, and rest awhile;' for there were many coming and going." After they rested, they returned with new cheer for all who waited upon their ministry.—*George A. Campbell.*

Roses in June

Roses provide one of the beauties of everyday life—a rose covered with dew from the heavens is a glimpse of the glory of God, a silent token as from the Garden of Eden from which man has banished himself with his avarice, his selfishness, his speed, and above all, his lack of comprehension of his own divine origin and identity. Man has blinded the eyes

of his soul by too anxious a search for potage for today, losing sight of the eternal life inherent in his soul.

Rose festivals are becoming annual events in many communities over the land. One energetic pastor reports making a large frame covered with roses, used in a special Rose Service to outline figures enacting chosen passages from the Scriptures. Scenes portrayed must of necessity be simple and easily understood. Some verses chosen were:

"Suffer little children . . ." (a group of children with faces slightly raised, with a hand shown resting on the shoulder of one child, the other blessing the group).

"Give to the poor . . ." (a male beggar stooped in standing position, a widow holding infant, kneeling, both figures with hands outstretched to receive gifts from a hand within the border of the frame).

"Comfort the sorrowing . . ." (a group of children, leaning upon a weeping mother, her face upturned, the hand of a comforter resting upon her shoulder).

"Our father who art . . ." (a figure kneeling in prayer).

"A tithe shalt thou bring . . ." (a figure partly visible bearing ten roses in two hands, one is slowly separated and placed as an offering, the others slowly counted, then all placed as an offering in glad surrender, while the choir or soloist sings "I surrender all").

While the various scenes are enacted, the organ is played softly, while the pastor or someone chosen reads the verses from the Scriptures.

The Swedes on the Delaware

A Pageant for Sunday Schools depicting the "coming of the Swedes" has been prepared by the Rev. Victor E. Beck, 413 E. Main Street, Mankato, Minnesota, at the request of the National Lutheran Council, Philadelphia. The scenes are as follows:

1. The Dream of a Great King.
2. The Coming of the Swedes.
3. A Missionary to the Indians.
4. Churches in the New Land.
5. Ordination in the New World.
6. Shepherds of the Flock.

The Pageant is made up of 7 pages of typed material, and is available at either of the above addresses for presentation with limited preparation and stage setting.

National Rededication

A committee of outstanding American citizens, headed by James R. Garfield, has been formed to "campaign for liberty and democracy." Members of the committee are Herbert Hoover, John W. Davis, Norman Thomas, Alf M. Landon, William Allen White, Walter Damosch, James Truslaw Adams, Daniel Carter Beard. Mr. Garfield says, "The move is a

thoroughgoing non-partisan plan, directed by Hermann Hagedorn of New York, and is not interested in criticizing or attacking anybody."

Mr. Garfield continued, "Our purpose is to state the case for liberty and democracy as expressed by the Declaration of Independence and the Constitution of the United States. Openly or secretly, alien revolutionary forces are seeking the overthrow of free government. The only answer to military autocracy is a democracy, informed, united, revitalized and aflame."

Men's Groups in Churches can secure information from sponsoring organizations, The American Federation of Labor, The Federal Council of Churches, National Grange, and others.

No Jobs?

"Then invent one for yourself" is the answer to this question by a widely circulated magazine. Exercising creative genius in developing new and different types of jobs to fit into our methods of living has been a favorite American sport for generations, and is a privilege dear to the heart of every thoroughgoing American.

A short review of most of the large flourishing enterprises of our great country are the result of creative ability on the part of some young man or woman who couldn't find a job and instead of sitting down on the "no job moaners bench" made a job or bettered a poor one. In spite of present-day belittling of industrial leadership, we must accept the challenge of actual fact, and that is to do as well ourselves by way of inventing ways and means to fill modern demands with the resultant opportunities for work for many otherwise unemployed, or we must be willing to acknowledge the present leadership superior to that which we can produce, and fall into line in supporting it loyally for the good of all.

Here are just three illustrations of the types of young Americans who will make future history, as they have already made history through current achievement.

1. Joe Scott; a Reward

Joe Scott had infantile paralysis when he was a year old. The illness left the baby's legs crippled.

His mother, determined that her son should not face life handicapped, worked day and night to make her son exercise his legs and feet back to usefulness. It hurt him and he cried; but he and she kept at it, and he returned to normal in boyhood.

He first attracted attention as a pole vaulter for Elyria High school, turning in the best performances in the state. Now he has flowered as Reserve's "one man track team." He wins from five to seven events per meet, jumping, vaulting, hurdling, and throwing weights.

In the pole vault and the high jump he is as good as Cleveland has produced in years. In all-around dexterity he is the best the state has seen since "Jerry" Ensign of Wesleyan, whose four firsts per meet made him a legendary character for three years. In addition, he is a basketball star.

Joe's father and mother, Mr. and Mrs. Frank Scott, have been watchers at his athletic performances since he began. We hope that, as Joe soars over the bar for another graceful first place, his mother and father remember the anxious nights when life seemed pretty dreary for their baby. If there is any compensation for parental sacrifice and care, "One-Man-Team" Scott ought to win every event in which he competes before his mother's eyes.

2. *Armless Youth Wins University Degree*

Pittsburgh (AP)—Joseph Pirukowsky, armless Johnstown, Pa., youth who writes better with a pencil clenched between his teeth than do most students in the normal way, won a bachelor of science degree today at the University of Pittsburgh.

Pirukowsky lost his arms in an accident when he was four years old. Instructors said that despite his handicap Pirukowsky's writing is better than average.

3. *Champion Without Banners*

It is in no patronizing or perfunctory spirit that we offer our congratulations to 21-year-old Miss Josephine Costanzo, whose friends and neighbors of the Italian colony near W. 65th street and Detroit avenue signalized her graduation from Fenn college with a tributary banquet.

It is not surprising that they should, for, while hundreds are graduating this week and next from the nearby colleges, few could show so bright a record of success achieved against odds or a determination so indomitable.

Five years ago Miss Costanzo's father died. Since that time, she has been the main support of a mother in failing health, of a younger brother and sister. She has completed four years of undergraduate work. She is on the threshold of a teaching career in the social sciences. And she has done all these things the hard way.

She has worked as a waitress, as a clerk in a 5-and-10-cent store, as a stenographer, crowding her study hours to make space for working, crowding her working time to leave a little while for study. This she did during the two deepest depressions her country has known. This she did while more fortunate youngsters were dropping out of college because "the family can't afford to keep me here any longer."

She must have had a bit of luck and a lot of courage. Luck, in avoiding serious illness or other delays that would have halted her

strenuous program. Courage, to map such a program at all and, having done so, to carry it through. It was a champion's performance. We doubt that Miss Costanzo is a graduate who could giggle at a class sign reading, "WPA, Here We Come." For her place is among that smaller group who, never conceding the possibility of defeat, remain forever undefeated.

To this list we might add the young mother of five children who recently received the award of \$10,000 for writing the best novel in 1937. Her household and family duties in a small southwestern town kept her too much occupied to type all her manuscript, but she wrote it out long hand and reached her goal of completing her story. The award for the best novel was merely "something added" as a result of her genuine effort.

Young people who announce, "I went to school so I don't have to work," have a great deal yet to learn. Added training brings added responsibility, not responsibility on the part of past generations to furnish further ease in addition to the training, but responsibility on the part of the present generation to add depth and worthwhileness to the pleasant things of life to pass on to coming generations.

Jack Davis, who once captained a Reserve football team and is now the aggressive editor of the Wadsworth (O.) News, took his pen in hand last week to say some pungent things about the current wave of feeling sorry—perhaps too sorry—for the school and college grads of this era.

Sympathy is dangerous stuff, says Editor Davis, for youngsters; what they need is good straight talk about this world's constant need and opportunity for workers. There is a lot in what he says, which he says in the following manner:

"These poor, misguided souls who are singing this hymn of trash to the boys and girls are for the most part an unfortunate lot . . . uplifters and social workers of the caliber of Harry Hopkins, Ma Perkins, and the ilk.

"Truth of the matter is that the boys and girls who are getting out of school this June are just as well off as the boys and girls who got out of school in any June. There is still work to be done, and willing hands can always find it to do."

The Vine and the Fruit

In looking over a copy of your magazine I see a quotation for myself on the vine and the branches. I am pastor of one of the fine churches in the Methodist Denomination and would be glad to contribute to your magazine. I received it regularly some years ago. Our church is very active and productive and there are matters that I would be glad to share from time to time.

There are two other illustrations on the "Vine and the Branches" I think are worthwhile.

"While talking with the gardener he told me two facts that are very necessary to know. First, fruit grows on new wood. Where there is no new wood there is no fruit. So we must cut old wood out that the vine may have strength to grow new wood. Then I began to think, there is where I have failed when my vine has had no fruit, I had not been growing new wood."

"We went on trimming the vine. He asked me what branches would you trim off. I looked it over and said, 'There is a fine, long branch that I would not cut off.' But he said, 'Yes, that must be cut off. It is too far away from the vine. It has grown too long.' But I said, 'It is so big and good looking. I do not like to destroy it.' He said, 'It must be cut back. You will never get fruit so far away from the vine.' Then I thought of some branches of my life that had grown far away from the vine. To me they looked beautiful and big. But I had to confess they had grown away from the vine. So they must be snipped off and new ones grown close to the vine."

Persons Who Should Be Excused from Work

1. Those who believe the world owes them a living. They will loaf on any job, and are a liability on any payroll. They become wards of society, thereby automatically forfeit citizenship rights.

2. Those who believe that Christ made a mistake when he said, "By the sweat of your brow . . ." They need their time and energy to explain why they should not work.

3. Those who believe that executive ability consists in getting others to do the work, while the executive takes the credit—and incidentally the salary. These do not know that 85c out of every dollar invested in industrial enterprise is paid out in wages to workers; that lack of good management results in bankruptcy; that co-operation with good management spells prosperity to all.

4. Those who are handicapped and therefore unable to produce something in return for wages received. They become the responsibility of society, and are naturally deprived of active citizenship, especially should this apply to voting privilege.

5. Those who openly voice preference for dictatorial and arbitrary methods governing employment, working hours, etc., in contrast to American policies of individual freedom regarding quality and amount of work done. They should be returned to the countries from which they inherited their philosophies, where they can live and work in harmony with others of the same faith.—*Exchange*.

Illuminated Bible

One of the features recently reported from a divisional Bible Conference was an Open Bible continually illuminated through the day and night, illustrating the theme of the conference, "Maintaining the Spiritual Glow." This idea might be carried out on a bulletin board, "Let your light so shine . . ."

Sermons for Shut-ins

Copies of the sermon preached on any given Sunday are placed in the offering plates or carried by the ushers at Fayette M. E. Church, Fayette, Iowa. The Rev. John D. Clinton makes the extra copies, and friends or members of families carry them home to the "shut-ins" who are unable to attend.

Memorial Fund

"A penny for each year of their age," was solicited from members of St. John's Lutheran Church, Preston, Iowa, to complete a fund for a much desired memorial. Why not increase the Penny to a Dime, and allow those who do not wish to own their ages to contribute a flat sum.

Home Education

This all-important title given to efforts of the National Kindergarten Association, 8 West 40th St., N. Y. C., in the form of a bulletin is available to all group leaders, especially ministers who play so great a part in home educational plans. The bulletin is edited by Florence J. Ovens, and contains human interest stories that would be excellent for inclosure in your weekly membership letter, or your mimeographed bulletin. "We need better homes" to combat crime, not more laws and more policemen. Good mothers make good homes, so teach the mothers.

A Gain of \$15,000,000

The United Stewardship Council reports that a gain of \$15,000,000 has been made during the past year in gifts received by twenty major religious bodies belonging to the Council. Predominantly rural religious bodies showed a stronger increase than those predominantly urban. The Southern Baptist Church made the largest total gain, while the Church of the Brethren had the greatest percentage increase over its previous average, with 16 per cent.

P R A Y E R S

Pastor's Half-Minute Sermonette

GIVE US THIS DAY OUR DAILY JOB. Wherever I go this is the prayer of men, "Give me this day my daily job." In this prayer men believe in themselves and that they have a place in the great scheme of things, which is right. Without a job man has no ease, no rest.

A job, even if it is uncongenial, is far less trying than idleness. Our job teaches us what we are able to do. Hold your job under all circumstances, any circumstances. Never give up one job until you have another. If you are working in the plan of God your job cannot be called menial or mean. No job is menial unless done by a mean person. It is far better to have a job that is above you than to be above your job. Put your heart into your job and see how much more there is in it. The hardest job God has is to keep us going straight. God is always working to that end. "My Father worketh hitherto and I work." Should we do less? May our prayer be, "Give me this day my daily job."—*William Barnes Lower.*

Morning Prayer

O God, our Father, we acknowledge today Thy grace and favor. The days have come and gone without any mark of Thine unwillingness to meet Thy people to bestow blessings abundant. Reverently do we wait in Thy presence to give Thee thanks for the continued peace and prosperity of the Empire. Fervently do we pray for Thy servants, Their Majesties, King George and Queen Mary. Continue their gracious reign in peace and prosper them in life

and spirit. Be gracious unto all men in places of distinction and authority that the good will of Christ may be more perfectly done and the day of His coming hastened. Amen.

—*Lichleiter.*

O Divine Love who dost everlastingly wait outside the closed doors of the souls of men, knocking again and again, give us now the grace to throw open all the doors of our being. Let every bar be drawn that has robbed our lives of air and light and grace.

Give us open ears, O God, that we may hear Thy voice calling us to a higher way. Give us courage to answer Thy calls with a glad impatience to be about the Father's work. As Thou lookest over the worshippers here this hour, pray that Thou mayest hear the individual answers to Thy call for laborers in Thy vineyard. Give us open hearts and hands, O Lord, ready to share with all who are in want the blessings with which Thou hast enriched my life. Give us open minds to recognize Thy call for obedience to Thy will. Help us to understand the Divine guidance in our lives, so we may serve as channels for the winning of men to Thy standard. We ask in Jesus' Name. Amen.

BULLETIN BOARD SLOGANS

Do nothing and you are prudent.
When a fanatic succeeds, he becomes a hero.
Most people actually shun success.
Trail-blazers make their own jobs.
Little souls saddle their faults upon others.
Heroes neither back nor give up.
Progress is won slowly and at great peril.
Man's function is to *construct*, not *obstruct*.
An individual can make cess-pools of sin into rose gardens, by the help of God.
God places in us the ability to overcome problems.

How few of us measure up to what God sees in us.
The Lord guides the feet of those who trust Him.

God withholds no gifts; we merely overlook them.

The Lord expects us to be faithful; the world expects us to be profitable.

Faith and loyalty still merit high rewards.

What we do in adverse circumstances is the test of our worth.

Lincoln spent years getting ready for opportunity.

The foundation of the Wanamaker store is a go-cart pushed through the streets of Philadelphia by Mr. Wanamaker.

Hardships are stepping stones to greater deeds.

You get in money and appreciation what you earn.

Demanding what is not earned retards our personal progress.

The ox-cart served its purpose until a better way could be found honestly.

Replacing the \$150 team and plow with the \$3,000 tractor on installment payments is the basis of many a farmer's troubles.

Selling votes is as heinous as buying them.

The man who offers the fee for lawbreaking is the real criminal.

Many American citizens played at prohibition by offering to buy bootleg liquor from anyone who would supply it. The results will be visited upon our children in the future.

Where you are *now* is not important; where you are going is.

Wrong directions are traveled as speedily as right ones.

Human worth is not measured in dollars and cents.

Immorality is contagious.

All activity that excludes God leads nowhere.

Being *drunk* is a step in demoralization, whether in the home living room, the college dance, or the city gutter.

All upright citizens are the essence of progress.

T H E P U L P I T

EVERY MAN A KING

HARRY W. STAVER

Text: "Ye are of more value than many sparrows." Matt. 10:31.

WE will walk on our own feet; we will work with our own hands; we will speak our own minds; then a nation of men will, for the first time, exist because each believes himself inspired by the Divine soul which also inspires all men." That is *Emerson*, writing in his Essay on "The American Scholar."

The worker's "individual dignity, not derived from birth, from success, from wealth, nor from outward show, but consisting in the indestructible principles of his soul—this ought to enter into his habitual consciousness. I do not speak rhetorically, nor use the cant of rhapsodists; I speak my calm, deliberate conviction when I say the laborer ought to regard himself with a self-respect unknown to the proudest monarch who rests on outward rank." That is *Ellery Channing* in his lecture, "The Elevation of the Working Classes."

"Are not two sparrows sold for a farthing? And not one of them falls on the ground without your Father. Fear not, therefore, ye are of more value than many sparrows. The hairs of your head are all numbered." That is *Jesus* addressing his disciples on the occasion when he first commissioned them.

Why these quotations from *Jesus*, *Channing* and *Emerson*? Because they speak an emphasis we need to have sounded. And that emphasis, if a phrase may be used to state it, is "*Every Man a King*."

We are living today in an era of history when the whole trend and temper of things is to minimize the worth of the individual and magnify the value of Society. One sees the movement on all sides demanding that the individual be submerged in the interest of an omnipotent State and swallowed up in some vast general and impersonal scheme of things called "The Common Good." No man must "walk on his own feet," nor "speak his own mind," nor harbor any notions of "individual dignity," nor take too seriously the words of *Jesus*, "Ye are of more value than many sparrows." The individual is out.

The irony of that arrangement, and the injustice of it, is in this, that the very ones who insist the loudest that all others must surrender their identity for the Ideal demand for themselves, because they sit on thrones of

power, the right to exercise their individuality to the full or to excess as it may please them. On that score the word of *Epictetus* is pertinent: "What is bad for the swarm is bad for the bee."

There are, beyond any question, certain desirable and even necessary social ends, to attain which all men must unite. There are great injustices and gross inequalities and bitter experiences in the social set-up which may only be remedied by concerted action. There is a necessary portion of individual submission in the process of all social betterment. The principle of self-sacrifice is a valid principle in the achievement of great social ends and worthy moral goals. That principle is written too large in the Cross of Christ and all the ways of men for anybody to overlook or deny. We do not protest that principle. We do protest the violation of that principle by the procedures of those who demand the giving up of the individual soul to gain the kind of world they deem best. "There is a way that seemeth right to a man but the end thereof is death." There is a devotion—strange paradox—that can end only in debacle.

"Ye are of more value than many sparrows." What we need, in our generation, is not a lessened social consciousness but an increasing sense of the value of the individual as a personal factor. Otherwise how does the circumstance stand? Destroy the integrity of the individual and his value to Society is destroyed. Empty a man of faith in himself and he can have no faith with which to build a better world. Prevent a man from "walking on his own feet," put a gag in his mouth so he cannot "speak his mind," deprive him of his identity to the point where he dares not call his soul his own, and a social order must rise whose stench will stagger the very heavens.

Amidst the problems that perplex us and the sufferings which cry out for solutions and procedures that call on every man for the highest and best he has to give, there stands One Supreme Individual, even *Jesus Christ*. And what is His word? He teaches us that while there may be circumstances which call for the laying down of life, no circumstance may require the surrender of one's own soul. "Christ died for our sins," for the "sins of the whole world;" call that His social contribution

if we will. Yet there is this also, that to the very last Jesus never forfeited His own separate and distinct identity. No social program, no political purpose, no religious machine could swallow Him up.

Through all the centuries since He came,

even to this hour, He stands in His undimmed, undiminishing and eternal individuality summoning men and especially those who follow Him, to fulfill the social ideals and aspirations of the ages, not forgetting in an eagerness to achieve that there is a realm of life wherein each man is a king.

POSSESSING ONE'S SOUL

GEORGE McPHERSON HUNTER

Text: "In your patience ye shall win your souls." Luke 21:19.

THERE is a certain glory in being a martyr. A time of martyrdom may turn an ordinary man into a temporary hero and it feeds the inherent love of self that sleeps in us but never dies.

Martyrs are of two kinds, those who endure for a long time and the dramatic kind whose end comes quickly. For the latter one can brace up, keep cool, and smile on confidently, for pain like everything else in the world has an end. Our Lord suffered death once for all on Calvary, when he bore the pain of the nails, the thrust of the spear, the cruel mocking and scourging.

But He endured another martyrdom for three years when He suffered in spirit the pin pricks of rudeness, prejudice, suspicion and intolerance.

These little poisoned darts were always being fired at Him, and He bore them with quiet submission, patience and gentleness. They were part of the discipline of suffering that made Him perfect.

In the story of the Samaritan village at the time "He steadfastly set Himself to go to Jerusalem," when the Samaritans would not receive Him, He was on His last journey and the last long mile to the Cross.

From our view of the picture, surely He should have had a journey in quietness, unmarred by selfish incidents. But the rude, crude Samaritans would not receive Him. We imagine that churlish act of intolerance displayed by the thunderbolt sons James and John disturbed Him more than the Samaritans.

"Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did?"

In their blind intolerance, they wanted to be little Elijahs. What a world this would be if—

"Every pelting, petty officer
Would use God's heaven for thunder, nothing
but thunder."

Thank God thunder and lightning are not at the command of men.

Intolerance, like Joseph's coat, has many colors. A very wise old Scotch historian says

men have felt it was wrong for others to prosecute them. But they do not see how wrong it is for them to persecute others.

Zeal may make a man severely intolerant. "Zeal for truth Barebones," was a character in Cromwell's time. His descendants are very numerous, very vociferous, and very persistent.

Furious zealots have always been deluded by the notion that they were on the side of God. Something in that temper when it takes possession of a man, makes him believe the Lord approves of his zealotry and has His thunderbolts ready to launch when he cries, "Fire!"

Theologians in all ages have been very intolerant of the views of others. Too often they have made their little systems, battlefields, instead of ladders reaching up to heaven.

There is a subtle danger to those who set themselves out to be defenders of the faith.

A man can begin with perfect sincerity to defend certain doctrines, which he thinks are vital to the Church's life. He gets a quick hearing, a large following, more recognition than he would if he had preached repentance, remission of sins and regeneration in the spirit of the reconciling God.

"When a man begins to be proud of the fact that he loves truth, he is not loving truth, he is loving himself, and he is using truth as a dignified cloak to give a touch of nobility to his self-esteem."

Defending the faith is a perilous business. Those who engage in it so easily fall into the spirit of intolerance. Defense of truth is too often an appeal to the caution, fear and conservatism, the dark trinity that lets its blighting shadow fall on the Church of Christ.

Military men say the best defense is an attack on the enemy. God is searching for those who will dare, do, and be reckless for Him. He may protect His defenders but He loves His adventurers.

Intolerance is too often a form of human impatience with nothing divine in it, a cry for the ax and the faggot, a petulant desire to get quick victory, overcome an opponent and win swift gains for the Church, instead of patiently working and plodding well-doing.

Intolerance is very often wounded pride—persuading itself that it is all aflame for righteousness.”

“Intolerance is the child of self-assertion. When self is ruled out of the life by the love of Christ, the greater part of intolerance will depart with it.”

There is the legend of an old man, with the snows of a hundred winters on his head, who came to Abraham’s tent and asked for shelter. Abraham received him with kindness, until he discovered that the old man was a fire wor-

shipper. Then he thrust him forth into the night. But God called Abraham and said to him, “Where is the man?” And Abraham answered, “I thrust him out because he doth not worship Thee.” But God spoke again and said, “I have suffered him for a hundred years; couldst thou not bear with him one night?” Whereupon Abraham went after the old man, and brought him back, and gave him food, and instruction also. To which the golden Jeremy Taylor adds the counsel: “Go and do likewise, and the God of Abraham shall reward thy charity.”

OUR INTERRELATED LIVES

L. P. McCULLOCH

Romans 14:7. “None of us liveth to himself, and none dieth to himself.”

RELATIVITY may be a comparatively new subject in astro-physics, but here is a moral and spiritual mutuality as old as human history. In the Hebrew story of creation the first man born on this earth raises the question of human relationship, “*Am I my brother’s keeper?*” And the question has been argued in every age since.

The disposition of our present-day democracy is to say, “No.” Men do not want any keepers. They are jealous of their own prerogatives. Protestants especially insist on the sovereignty of the individual conscience and the value of individual responsibility. Each must think for himself, reach his own conclusions and have the right to order his own life. Granting all the truth there may be in this attitude, we know that each must live among others who possess equal rights. There must be a mutual regard and concern. Jesus said, “*The kingdom of heaven is among you,*” and that means mutual relationships.

I may not be my brother’s keeper; I most certainly am his brother with a brother’s responsibilities. Like it or not, our lives are bound together in mutual relations, each reacting to his neighbor—or his brother.

I

Our interrelated lives are but the human expression of a fact, or law, pervading all creation. When my grandfather was a school-boy he was taught that our solar system contained seven planets. But in 1846 a new planet was discovered and named Neptune. It was discovered, not by accident, but by astronomers who suspected its existence and were looking for it. Something was disturbing the movements of Saturn, and the only logical explanation was that some other planet was not living to itself but was affecting its neighbors. Astronomers calculated the probable

location and trained their telescopes, and lo, there it was! And though it probably never gets within a billion miles of Saturn, it was influencing the course of that planet.

In 1930 a ninth planet was discovered and named Pluto? Why? Because for several years Professor Lowell and other astronomers had observed disturbances in Neptune’s scheduled movements, and the disturbances could be accounted for only on the theory that another, unknown, planet was not living to itself but was affecting its neighbor.

In evaluating human beings we sometimes refer to certain individuals as self-made men, but we do not exactly mean it. Giving all due credit to those who succeed despite obstacles and difficulties, we know there is no such being as a self-made man. Without the help of others no man can possibly win in life’s battle. And it is just as true that we influence others as that others influence us. The only question is concerning the quality of our influence. Is it for good or for evil?

Jesus recognized this truth most fully. Hear him say, “*For their sakes I sanctify myself.*” We might almost say that his motto was “for their sakes.” For their sakes he endured the cross. Many of life’s most heroic battles have been fought “for their sakes.” And, if it was a motive sufficient to determine the actions of Jesus, how deeply decisive it ought to be in our little lives.

II

Any law so universal in its application must necessarily be operating when we are blithely unconscious of it. One of the finest things ever said about the Apostle Peter is found in Acts 5:15. The infant Church was growing so rapidly that every resource of the leaders was being taxed to the limit. Peter was exceedingly busy with many tasks. Without being conscious of it, his very presence was such a benediction that the sick were placed where Peter’s shadow might fall upon them as

he walked by. Another fine illustration of this truth is found in the book of Exodus, where we are told that when Moses came down from Mount Sinai his face bore a radiance that greatly impressed his people. Then come the significant words, "*And Moses knew not that the skin of his face shone by reason of his speaking with God.*" Our unconscious influence may well fill us with awe.

III

So constant and so effective is this inter-relationship of our lives that what we give out comes back to us, sometimes greatly intensified. Many a man has really destroyed himself by assuming that he could be indifferent if not harmful to others. His venom, passing through a circuit of other people, has come back to himself with disastrous results. Despite the appalling presence of evil, there is a backbone of righteousness and a moral order in the universe; and the interplay of life upon life has returned defeat upon the head of the transgressor against righteousness and justice.

Evil is always aggressive but does not finally destroy goodness. *The light shineth in the darkness, but the darkness overcame it not.* If we choose to live by our prejudices we are likely to find their consequences recoiling with bitterness into our own lives. None liveth unto himself, and none can escape the consequences of his own attitudes toward his brother men.

Paul, writing to the Corinthians, likens the brotherhood of the Church to a human body: one body of many members or organs, and Christ the head. If one member suffers, all suffer with it; if one is honored, all partake of the honor. We might venture so far as to say that no life is of any value except in its relationships.

These considerations lead inevitably to one conclusion: as Christians we have no task more imperative than that of maintaining right relationships, keeping right attitudes toward our great human brotherhood. But how? There are so many whom we know, and such countless multitudes we do not know! How shall we, how can we, hold right attitudes toward them all?

Well, let us keep Paul's figure in mind. How do the organs of the body keep in harmony, each serving all? Does the hand worry, thinking of what it must do for the eye and the tongue, for the liver and the ear? Manifestly it does not. The good and useful and effective hand implicitly obeys the head. And the head with its central nervous system co-ordinates all the parts into one harmonious whole.

Christ is the head of our great brotherhood, and there is no other. His attitude toward each and all is always right. Obey him, and our mutual relationships will be right. Obey him, and our attitudes will be always embodying the great commandment, "*Thou shalt love thy neighbor as thyself.*" Obey him, not reluctantly, not grudgingly coercing ourselves, but with joy welcoming the fulfillment of his gracious promise, "*Ye shall know that I am in the Father and ye in me and I in you.*" It is entirely possible for his life and will so to assimilate ours, his attitude to absorb ours, his will to command ours, that we can say with Paul, "*It is no longer I that live, but Christ liveth in me.*" When that transformation has taken place we are no longer terrified at the thought of our constant influence; we find a joy in the assurance that our lives are ever affecting our fellow men, even when we are unconscious of the influence.

MORE THAN CONQUERORS

HAROLD E. CARLSON

"In all these things we are more than conquerors through Christ that loved us."—
Romans 8:37.

HAVE we battled circumstances for long years and then some dark morning awakened only to feel that it was all in vain? Have the sheer realities of life sometimes seemed to knock the breath out of us? Has a soul-house we once built gone to pieces when the rains descended and the winds blew? Are our hearts today bitter, our wills defiant, and our spirits rebellious? Do we think today that there is nothing between us and hopelessness—not even the love of God? Then let us take hope long enough to ponder these words of Paul: "*We are more than conquerors through Christ who loved us.*"

The untoward circumstances of life react upon us in one of three ways.

I. We May Come Out of Bitter Experience Losers

If we have come to the end of battle against adversities with a false conception of life—if instead of subjugating circumstances we have been victimized by them—if harried by fears and torn with worries we have run away from ourselves, then we have been LOSERS. If defeated by circumstances, we have lost our faith in God and with it our self-respect, then have we been LOSERS. Having felt the sting of defeat we may have turned our backs upon the Church of God. If we have been guilty of this it was because our religion was not vital. It could not have happened if our re-

ligion had been real. Without vital religion we drift into the ranks of those for whom there are no things invisible worth striving for. To be losers because of adverse circumstances—as Eucken once said—is to rid the soul “of all inwardness of life and wholeness of conception.”

II. A Second Way in Which We May Come Out of Adversity Is as Conquerors

It demands real strength of character not to fall overcome by self-pity when fortune, for example, has fallen from our grasp, and to push on in the weary round of job-seeking when the home is mortgaged, the children are hungry and the cupboard is bare.

But the amazing fact amid the misfortunes of our day is the intrepid spirit in which so many of us have faced these stark realities. The more keenly we have smarted under the circumstances the more fearlessly have we fought the battle. Most of us have made our way through seeming defeat like a sailboat beating its way forward against adverse winds. The determination to be a conqueror has more and more taken possession of most of us in our day. It is the God-in-us that will not own defeat.

Yet this undaunted spirit is in no small degree the selfish individualism which has undone us. We are living today on the husks of a God-given food. We have perverted a noble quality of soul by confining it to the things we see and taste and handle. And we suffer an economic debacle because we would not see life whole. As we glance back over the history of our country we see that the man who succeeded in getting ahead was first praised, then honored, and then glorified. Material success became a religion. And this “religion” made such amazing progress that we reached the point where the rank and file of men tolerated any means provided the end of money-getting was achieved.

But we have today come to the end of such “religion.” We have been forced to understand that if we go far enough east we come west where the sun sets. Limit the God-given ambition to be a conqueror to life in part, instead of the whole of life, and we ultimately extinguish life itself. We do not want ambition and thrift going in this direction again. We must transform this conquering mood of yesterday into a creative passion of the soul for the acquisition of treasures in heaven that moths do not consume, rust does not destroy, and thieves do not break through and steal.

III. The Third Way in Which We May Come Out of Our Adverse Circumstances Is “More Than Conquerors.”

The pity is that if we are only conquerors we still trust in the things that can be shaken. Merely conquerors, we have not yet won for ourselves qualities of soul that make us

nobler, for we are still anxious for things that pass away. If as conquerors we are like a sailboat beating its way forward against adverse winds, as “more than conquerors,” we are like the modern, powerful steamship which makes its way in the storm, not by beating its way forward by means of contrary winds, but by plowing its way through the raging seas by means of power within itself, not content to reach the nearest shores but to push on to its destination. We may come out of bitter trials with a clearer title-deed to the things that are infinitely worth having since they abide. We may rise above all that is only of today if we have related ourselves to life that is eternal. Through our trials we may gain a deeper trust in God, a nobler sense of self-respect, and more tender sympathy toward our fellowmen. Those of us today who have lost every dollar we ever made but have not lost our faith in God, know that we have lost merely things that are apart from us. We are “more than conquerors” over our adverse circumstances when we keep the true perspective of life—constantly see them on the background of the unseen and eternal world.

The author of the expression, “More than conquerors,” pronounced this verdict past his roaring forties and near the end of a life of—in his own words—“anguish, calamity, persecution, famine, distress, danger, sword.” Because Paul met such hardships in the spirit of Christ, he could write of a truth: “*On every side I am harried but not hemmed in; struck down but not destroyed.*” Because he met all his trials on the background of a true perspective of life he extracted blessings from his misfortunes. For no matter how great his troubles they always taught him to rely more fully on God. No wonder he once exclaimed: “*Fail or succeed, I cannot work against the truth, but for it.*” By his identification with Christ he learned that “*the slight trouble of the passing hour can result in a solid glory past all comparison.*”

It seems some men must be struck down by the stark realities of life before they will learn that they may become “more than conquerors.” Jacob, wrestling with the Angel by the brook. Jacob, was not a real victor until he had been struck down. And in his defeat came the divine revelation: “*Your name shall be Jacob no longer, but Israel, Striver-with-God, for you have striven with God and men, and won.*” And Jacob said—a flash of truth from out of the personal experience of the man: “I have seen God, face to face, and yet I am alive.” In the midst of our bitter circumstances of life we may come forth with a stronger faith in God and in the things that abide. It is when we have such hold on the things that cannot be shaken that life in part does not make us victims, that we are “more than conquerors.”

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Inscription on the Capstone

Acts 17:23. "This inscription."

It was a proud day for John Wanamaker when he put the capstone of his great business house in Chestnut Street, Philadelphia, in place on June 12, 1910. He had placed on the capstone these words:

LET THOSE WHO FOLLOW ME CONTINUE TO BUILD WITH THE PLUMB OF HONOR, THE LEVEL OF TRUTH, AND THE SQUARE OF INTEGRITY, EDUCATION, COURTESY AND MUTUALITY.—*"John Wanamaker," by Herbert Adams Gibbons (Harper & Brothers).*

Why America's Wheat Empire?

Ruth 2:23. "Wheat harvest."

The famous stalk that grew from Jack's magical bean was a mere blade of grass compared with the wheat empire that sprang from a sack of seed.

In the early 1870s Kansas received a tide of immigration from Russia. But the immigrants were German rather than Russian, their forebears having settled in the former domain of the Czars by invitation of Catherine the Great. Later, when they confronted military service, thousands came to the Western plains.

One was a little girl bearing a sack of seed. Back on the Volga her father had sorted them from many seeds and sent her to the new land with no better dowry. From that sack of seed came the empire of wheat—hard Russian wheat that germinates in cold, arid latitudes. Kansas had known wheat before, but it was wheat of another variety. Because the little girl did not forget that her bag of seed would "grow good wheat," the wheat empire exists today.—*The New York Times Magazine.*

Jefferson's Lost Cause

Jer. 18:18. "Let us not give heed to . . . his words."

The Declaration of Independence displayed in a glass case in the Library of Congress is not Jefferson's original copy. The original sheets, which have been seen by only a few hundred Americans, are kept in a safe, and they contain a clause, omitted from the later copy, which is one of the most important in history. For in it Jefferson denounces the King and the British Government concerning slavery and the slave trade. The clause was knocked out by pressure groups, specifically at the request of the delegates from South Carolina and Georgia.

It is futile to speak of what might have been, but there is no doubt that our country's

whole course would have been different if this clause denouncing the slave trade had been allowed to stand. It would have led to the abolition of slavery at that time, and the tragic cost in blood and money of the Civil War, with its aftermath of twisted ideas, would have been prevented.—*Maurry Maverick, A Maverick American (Covici Friede)—The Reader's Digest*

Fascination of American History

Micah 4:7. "And I will make her . . . a strong nation."

To me there are few subjects so fascinating as American history and the story of our humble beginnings as a nation. Our nation cannot endure without faith in the God of our fathers, faith in humanity, faith in the dream that the pioneers and pathfinders knew, and were not disobedient to the heavenly vision. I believe in love of country, but not to the exclusion of good will toward other countries, and devotion to the global objective of the Christian faith. I believe in an intelligent and dynamic spirit of internationalism, and withal, I can say as Daniel Webster said at the close of a stirring oration when, overcome with emotion, he exclaimed: "Thank God, I, also, am an American.—*Dr. Edgar DeWitt Jones, in The Christian Herald.*

Living in a Land of Liberty

These three illustrations come from an interview which Janet Mabie had with Dorothy Thompson, the well-known newspaper woman:

1—Disciplining Ourselves.

"Surely a people which built this country, which can turn deserts into farms, water into heat and power, trees into silk stockings, transmit a voice upon a wave of ether, propel metal ships through the air, and confine an immortal aria to a disc of rubber—surely such a people can learn to discipline itself in a changing world."

2—Living in a Scientific World

"We are a people living in a scientific world, but we haven't learned yet to think scientifically, except in very limited fields. We can think scientifically about stream lining, yet we think in terms of the whole dead past about social organization and social morals. I am reminded of this nearly every time I hear a politician speaking about such very important things as 'Liberty,' 'security' and 'rights.' The politicians don't define what they mean. I had a friend once who thought liberty meant his right to drive through traffic lights at eighty miles an hour. But his liberties are now con-

fined to a hole in the ground about three by seven feet.

3—Correcting by Creating

"And I can think of nothing more applicable than something Michelangelo once said to a pupil. 'I correct, not by criticizing, but by creating.' Make no mistake. There are plenty of things left to create, for the good and happiness of mankind, and of our own democracy. And the things that need correcting will be corrected, not by the mere wagging of critical tongues, but by creating something new to take the empty places of the old. And our being able to do this will depend upon the degree of our own spiritual awareness and devotion."

The Statue of Liberty

Lev. 25:10. "And proclaim liberty throughout all the land."

The following illustrations come from Jeanette Eaton's article on "A Message of Peace," in *The Classmate*.

1—Tablets and Torch

Do you know what Liberty carries on her arm? They are tablets inscribed with the date of our first Independence Day. The torch in the other hand once held a harbor light. Nowadays that lantern would be a wan flicker amidst the powerful beams sent over the waters from the mammoth liners. But during President Wilson's administration a plan was undertaken to flood the whole statue with brilliant light thrown upwards upon it from the base. True to tradition, funds for this illumination were collected by popular subscription. So now, every night when darkness descends, Liberty is bathed in glory.

2—Material, Labor and Location

Imagine the amount of copper needed for this enormous figure. Metal was used for three reasons—because it is resistant to weather, because it is light enough for transportation, and because a metal statue could easily be subdivided and therefore erected without difficulty. It took ten years to complete this work. Many sculptors assisted Bartholdi. Sixty workmen were busy all the time, hammering the thin sheets of metal. In a special workshop built for the purpose the finished sections were fitted and holes were bored for the rivets.

In the United States excitement over the completion of this great monument was widespread. President Rutherford B. Hayes appointed General Sherman to select a site for the statue. Already the French committee knew Bartholdi wished it placed in the harbor. So Bedloe's Island was swiftly chosen. Presently it was reported that on July 4, 1884, in Paris, the American Ambassador to France, Mr. Levi P. Morton, was presented by the French government with the nation's gift.

The next year it was transported across the ocean.

3—How Bartholdi Raised the Funds

Had Bartholdi himself been rich enough, he might have erected that statue all alone. It was well that he could not do so. For no gift could mean so much from one individual—he he ever so great hearted, as from an entire nation. The sculptor had to appeal to all the people of France. He traveled about. He addressed groups. He helped organize festivals to raise money. Many noted persons began to support the plan. But a popular subscription, through which the memorial became dear to the hearts of all the people, was responsible for its realization. Only because peasants and workmen plucked sous and francs out of their hiding places in old sugar bowls and stocking toes, did the fund grow large enough to pay the total bill of over half a million dollars.

Coolidge's Two Mottos

Ecc. 5:2. "Therefore let thy words be few."

The late Calvin Coolidge, former President of the United States, had two mottos for life. "Do the day's work," was one. This indicated the consistent conscientiousness of the man. Courageously he faced the responsibilities of life, whether as a lawyer, the Governor of a State, or the President of a great country. The second was, "Be brief." He wasted no words himself. His will contained but twenty-three words:

"Not unmindful of my son, John, I give all my estate, both real and personal, to my wife, Grace Coolidge, in fee simple."

National Happiness

Heb. 6:14. "I will certainly bless you richly."

It did not cost so much to discover America as it does to retain it. Columbus received but \$320 a year as an explorer. His captains, \$180 a year, while his crew received but \$2.25 each a month. The expedition that discovered America cost Ferdinand and Isabella about \$2,800. The gross total of all expenses was only \$7,200. Today, before such an expedition would even be considered, several millions would have to be subscribed before a boat left the wharf. That life is more complex today is well illustrated that in the reign of Edward IV (1470) a learned lawyer was paid but "three shillings for counsel fee, with fourpence allowed for dinner." Today, a million for the same case: Is happiness and character developed in the same ratio?

Fourth of July Red Letter Day

II Pet. 3:1. "By way of remembrance."

This is a great day in history, the Fourth of July, but many things happened on this day besides the signing of the Declaration of Independence. Here are some of the things which

happened on July 4 of special interest to Syracuse:

1818—Beginning of construction of the Erie canal at Rome.

1820—Middle division of the canal through Syracuse finished and celebrated.

1839—Syracuse & Utica railroad opened, with first train into Syracuse through Washington street.

1844—The Syracuse Daily Journal established.

1869—Cornerstone of Turn hall laid.

1881—Gen. Cornelius T. Longstreet died.

1899—Hanover square dedicated as Veterans' park.

Dates of more than local interest include the following:

1774—Sir William Johnson, friend of the Iroquois, died.

1776—Declaration of Independence signed.

1804—Nathaniel Hawthorne born.

1826—John Adams and Thomas Jefferson died.

1836—United States patent office established.

1863—Vicksburg, Miss., surrendered to Grant.

1868—Horatio Seymour, born at Pompey, nominated for president by the Democrats.

1912—New Mexico and Arizona became states.

July on the Farm

Micah 7:1. "The summer fruits."

1—*Busy Days.*

On the farm, July does not bring vacation but rather one of the busiest seasons of the entire year. Haying under a torrid sun and through periods of "catching" weather. Extra farm hands. Berry picking and canning. Children touchy with the heat. How can one meet these many obligations and yet extract some pleasure from this glamorous month?

* * *

Do you remember what Dad said this morning to Molly, the nervous one of the bay team? One turn around the field with the clicking mowing-machine and Molly stopped, wet and fuming. "Now, Molly, you'd better calm down. We have a big haying ahead and we can't do it all this forenoon!" Good advice for Molly as well as for all of us. An old Western rule: "Never rush when you are rattled," is a very good one to go by just now.

2—*Rich Fruits*

Why look only at the long and crowded days? Why not see also the marvelous fresh mornings, the lovely sunsets? July may be a hard task-master on the farm, but it brings us rich gifts of fruits and flowers and promises of a good harvest.—*Georgia Lott Selter, in Watertown Daily Times.*

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

National Interdependence

Gal. 6:2. "Bear one another's burdens."

Has the church of today an articulate voice for the "forgotten man" in business, or shall he be content with mere theological propaedeutic and metaphysical dialectic? This middle-class or "small business" man will be at church Sunday. He is perplexed and worried. He asks three questions of his pastor. 1. "If government persists in entering the business realm and reform, why may not reformed business likewise enter the field of reforming government, especially, as all government is 'through the consent of the governed?'" 2. If the church is to continue its policy of "keeping out of politics"—"keeping out of local, city and state government," how then can business-men give economic support to the work of the church and kingdom, render aid to the needy and give a faithful stewardship of God's money? 3. Is "spirituality" to be interpreted as aloofness to social conditions and devotion to other worldliness, primarily? How would a modern pastor aid this parishioner? Are you sure that this is an exceptional case?

National "If"-initis

Luke 9:62. "No one who puts his hand to plough and looks back is fit . . ."

The victims of self-pity and inferiority are on the increase. They now constitute Public Enemy Number One, while anxiety, fear and indecision rate Public Enemies Numbers Two, Three and Four. This sense of inadequacy and failure to cope with life-situations is daily making more psychopaths for both the medical and religious clinic. Symptoms: excessive use of "IFS." A few samples: "If only I had my life to live over again"—"If only I had a pull, or a break, I could get that job"—"If only I had more money, I could be a leader in this community"—"If only I had a good education"—"If people could only understand me"—"If only I could meet the right people, or live in a better neighborhood"—Well, IF you want to live in a morgue just continue in these postmortem meditations. Your "Beautiful Land of Somewhere" is right here and within you, or else it is Nowhere for the advocates of condition and supposition. Let your faith be assertive, affirmative and constructive.

National Follies

I Cor. 9:26. "I run unswervingly."

Another Fourth is with us. Will it bring peace, rest, sanity and happiness—a day of serious reflection and national contemplation. Or will its wake reveal more headaches—the victims of booze and hotcha parties, race-track gambling, speed mania and various other forms of social hi-de-ho's. Seemingly, our

national holidays are hardly holy-days as yet. It is still a far cry from the "spirit of Independence of '76" to the spirit of subsidy dependence popularly in vogue in 1938. The world is faced with "new concepts of liberty in our social, economic, political and religious life today"—we are told by the ultras. Subject some of these "new concepts" to the laboratory treatment, however, and we recognize some of the old enemies of society dressed up in new clothes. Here they are: "might makes right," "to the victors are the spoils," "the end justifies the means" and "get while the getting is good." Be not deceived, "righteousness alone exalteth a nation" and people.

National Toleration

Jno. 10:16. "I have other sheep that do not belong to this fold."

Many have an obsession or an "inferiority-complex" in some form or other—but hardly in humility. They are hardly synonymous. It is poor sportsmanship and religion to poke fun at another's religion especially, when the religion attacked is affirmative, functional and respectable. Who art thou, O mortal man who would claim a monopoly on faith, love, beauty, hope, courage and self-esteem—the earmarks of non-commercialized religion? Is it not sham and hypocrisy, arrogance and pride, bigotry and intolerance that generates and propagates infidels, atheists, unbelievers and others of their ilk? Bigots should re-read the classic: "Two men went into the Temple to pray: the one a Pharisee, and the other a Publican."

National Balance

Jno. 8:36. "You will be really free."

Dictators and demi-gods are a natural product of ochlocracy (mob rule) and the socially destructive war systems. How true this is in Europe and Asia, and should we be deluded into participation in another foreign war, the stage would be about set for the appearance of some Fascist dramatis personae, and in real life. But "you can't fool all the people, all the time." We must never forget the artifices, wiles, tricks and stratagems practiced by both "big" and little business to wheedle America into line, back in 1914. What slogans and shibboleths we then coined: "We must crush the autocracy of Prussian militarism"—"We must wage war to end war"—"We must make the world safe for democracy." What will it be next time? Probably, "We must crush the fascism of Mussolini"—"Destroy the Naziism of Germany" and "the autocracy of Japan." But who will do the fighting? When faith and trust are once betrayed, can you restore it overnight? Throw your orders for ammunition into the bonfire. Prevent American citizens from travelling on belligerent ships in war zones. Help Christ and His Church make "Blessed the peacemakers."



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7-38

BOOK REVIEWS

I. J. SWANSON

THE GREAT PHYSICIAN

Fifty expository chapters comprise the latest volume from the facile pen of G. Campbell Morgan. Bearing the title "The Great Physician," Revell, 400 pp. \$2.50.

The book is written with a two-fold purpose, according to the author. "First, it is intended to help those who in any sense have committed to them the cure of souls, preachers and teachers and all who coming in contact with human life desire to lead it to the place of healing and full realization. Second it will have in it the possibility of helping those who are in need of such healing." A study of this book holds a rewarding revelation of the Master's method in dealing with many different persons and problems. "He treated all as spiritual in essence, sinning in experience and savable by grace"—Nevertheless He made His own special approach to every individual. He could not minister to Andrew as He did to Simon Peter even though they were brothers. Mary and Martha were sisters but they were continents apart when it came to matters of spiritual perception. In reality Campbell Morgan has created a kind of character clinic for us in this New Testament study. So vivid is the portrayal that we feel we have become a part of the eager group gathered around the Great Physician. We seem to be privileged members of an intimate inner circle as we glimpse the Master's method of dealing with individuals. It is as if the Great Physician Himself had invited us to look on and listen in while He ministers to each needy soul and says, "Thou ailest here and there."

His "office" is sometimes a fisherman's boat, a publican's "desk" or Jacob's well, a sick room or a synagogue, a garden or a graveside. And we follow fascinated as we move from chapter to chapter and scene to scene. Psychology and psychiatry with a New Testament setting and at their best are both there, and deep and powerful the love of God healing everything it touches. With a glint of humor He said, "They that are whole have no need of a physician, but they that are sick." Grateful we should be for this vital and revealing study of the way of the Great Physician with these who were sick in body, mind, or spirit.

The concluding chapters deal with other New Testament characters coming after the close of Jesus' earthly ministry. They bring thrilling assurance that the Great Physician's power is still available and effective for our life today.—G. R. P.

PETER AND THE CHURCH

By G. Campbell Morgan. Revell. 96 pp. \$1.00.

Once, when I was a youth, in San Francisco, I heard Campbell Morgan preach. He took for his text two phrases from I Peter II:9, "Ye are. . . that ye may."

Today I find on my desk a little volume, "Peter and the Church," in which Dr. Morgan expands that sermon, heard so long ago and so vividly remembered.

The book is a study of the principle, the purpose, and the power of the church, revealed first to Peter at Caesarea Philippi and later expounded in his two epistles. From the old controversial question of the meaning of the "rock" and the "keys," Dr. Morgan proceeds to a searching discussion of the relation of the individual christian to the Church of the living God.

It may be that Dr. Morgan is sometimes betrayed by his exegetical enthusiasm into overloading the meaning of a single word, or making too much of those finer

shades of meaning about which, particularly in an ancient language, we cannot always be sure; but it is stimulating to read anything from the pen of a preacher who counts it worth his while really to study the New Testament. To the slovenly scholarship of the pulpit much of the weakness of the protestant church, in these days, may be ascribed. It would be a profitable thing for any preacher to take this little book, not only for the truth he may find in it; but also for an example of the kind of work he was called to do when he was called to preach.—A. E. M.

REVOLUTIONARY RELIGION: CHRISTIANITY, FASCISM, AND COMMUNISM

By Roger Lloyd, Canon of Winchester. Harpers. 190 pp. \$2.00.

This is a clear account of the main systems of thought—Christianity, Communism, and Fascism which are competent of making a new world. Christianity is being challenged by Communism and Fascism as better than Christianity; but Canon Lloyd shows conclusively that Christianity, political, economic, and spiritual, holds the key to the future of peace, brotherhood, and love.

Contents: (1) The day of revolution, following one of three paths—Communism, Fascism and Christianity—it is Christ or chaos; (2) The spirit of Totalitarianism as the supreme ethical good; (3) The Totalitarian Path and (4) Totalitarian morals. The Totalitarian leader has many difficulties—"he who rides on a tiger cannot dismount;" he must produce results all along the way; he must in the end create a new religion of his own; and Totalitarianism ends in Anti-Christ. The devotees must obey blindly. Individuals must "bend or break." "Christianity," say Canon Lloyd, "has the power to set the world free, and to achieve the authentic revolution, based upon brotherhood, and Christian love."

THE VALIDITY OF RELIGIOUS EXPERIENCE

By F. E. England, Ph.D. Harpers. 288 pp. \$2.00.

The author is a scientist, philosopher, psychologist and theologian. He has given courses of University Extension in England on psychology and the philosophy of religion. He is in close touch with the religious problems of intelligent laymen.

This book deals with the problem of the validity of religious experience which involves the inseparable character of the intuitive and interpretative elements in that experience. It shows the organic connection of religious experience, with the rest of reality, by pointing out the relation of the human personality as a whole; and, secondly, by a psychological analysis of the experience. It then examines the attempts that have been made to explain religious experience on subjective and non-transcendent grounds. Next, it shows the inadequacy of certain empirical and certain *a priori* ways of establishing the validity of the experience. In the last two chapters; it claims to offer a solid basis for religious conviction, alike in the realms of epistemology and metaphysics. Contents: The Religious Datum, The Concept of Personality, The Genesis of Religious Experience, The Content of Religious Experience (two chapters), Subjectivism and Humanism, Empirical and *a priori* Considerations, The Nature of Apprehension and The Supreme Object of Religious Experience. This book will appeal to "intelligent laymen," to some extent, but mainly to special students of the subject.

THE QUEST FOR RELIGIOUS REALISM, SOME PARADOXES OF RELIGION

By Paul Arthur Schilpp, Associate Professor at Northwestern University. Harpers. 197 pp. \$2.00.

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WE PROPHECY IN PART

By Willard L. Sperry. Harper Bros. 201 pp. \$2.00.

The Lyman Beecher (Yale) Lectures were delivered in 1938 by the dean of the Harvard Divinity School in a manner worthy of the illustrious Christian leaders who have spoken in that lecture-course in previous years. The two chapters on "The Cult of Unconventionality" and "The Timeliness of Our Sermons," are more than worth the price of the book. Here is an unforgettable sentence which glows with living fire from the final chapter: "Religion is for most of us a desperate struggle for something like an accurate perspective." It is a most valuable volume on preaching for both pulpit and pew.—C. H. N.

CITY AND CHURCH IN TRANSITION

By Murray H. Leiffer. Willett-Clark. 301 pp. \$2.50.

This is a comprehensive and most challenging study of the Medium-Sized City and its organized church life—by the professor of Sociology in Garrett Theological Seminary. The Commercial, the Industrial, the Residential and the Resort city are studied in much detail with data furnished the author by 363 ministers of nine denominations serving forty cities. It is an indictment of many aspects of our present-day civilization. Its facts and pictures immediately furnish the material for a dozen sermons which every city pastor is eager to deliver.—C. H. N.

THE ROMANCE OF THE FUTURE

By C. Gordon Brownville. Revell. 156 pp. \$1.50.

The chapters of the book are addresses given by the author in his church, the historic Tremont Temple in Boston, at the midweek services. He deals with prophecy and interprets the Second Coming of Christ in relationship to the Church, the nations and the affairs of men. Using the proof-text method the author has buttressed his argument well with Scripture quotations. The eight chapters are written from the Fundamentalist Pre-Millennial point of view and as such is a fine statement of the case. Ministers and Bible students of conservative thought will enjoy reading this book.—C. F. B.

SNOWDEN'S SUNDAY SCHOOL LESSONS FOR 1938
Macmillan. 370 pp. \$1.35.

This is the last volume from the pen of this gifted student and preacher, and the latter half was completed by Dr. Earl L. Douglass, upon the death of Dr. Snowden who had partly completed the book. These are expositions of the International Sunday School Lessons. These cover the Gospel by Mark, Messages from Israel's early leaders, and the Ten Commandments compared with the teachings of Jesus.

The Lesson text, a suggested plan, comments and suggestive questions are provided. This is a helpful volume to put into the hands of any Sunday School teacher.—G. W. M.

MID-WEEK SERVICES

SHIRLEY SWETNAM STILL

I. Dependence and Independence

(Independence Day)

Hymns: "Trusting Jesus," "He Leadeth Me," "America," "The Star-Spangled Banner," "Ye Must Be Born Again."

Talks: 1. *How we are all dependent:*

1. We are dependent on the shop men for the things we must buy. 2. We are dependent on someone, an employer or someone else, for money. 3. We are dependent upon one another for love and encouragement and social contacts. 4. We are dependent upon God for all the things we have, even though they come to us through others.

2. *How we are all independent:*

1. Nobody can meet our problems and live our lives for us. 2. Nobody can be good or bad for us. We must be independent in that. 3. Nobody can do our life-work for us. Either we do it ourselves, or it goes undone. 4. Nobody can obey God for us. We must do it ourselves. 5. Nobody can do our dying for us. 6. Nobody can stand in the judgment for us.

3. *The true independence.*

1. Acknowledges its dependence upon man and God. 2. Asserts its independence in its use of time and money and ability. 3. Maintains its independence personally and nationally by every right of personal freedom and patriotism.

Bible readings: Psalm 1, John 1:1-3.

Prayers: That we may be humble in the things wherein we are dependent and may use ourselves as good stewards. That we may be worthy in the things wherein we are independent and may help to mold aright our lives and our government. For our own country and for all the governments of the earth that right may prevail and the march of mankind may go forward.

II. Vacation

Hymns: "Brighten the Corner Where You Are," "Make Me a Channel of Blessing Today," "Beautiful Garden of Prayer," "He's My Friend," "I've Reached the Land of Corn and Wine."

Bible readings: Matt. 11:28-30, Psalm 121.

Talks: General participation, "My Idea of a Christian's Vacation." Day-dreams of ideal vacations for Christians.

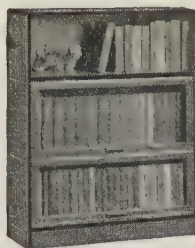
Special talks: How to make your vacation a pleasure to yourself and others.

1. Be satisfied with it. Don't be longing for a different one. 2. Share it. Don't take it selfishly. 3. If it's just a half-day—make it a real vacation. Do something interesting and worthwhile in it.

How to make your vacation a blessing.

1. Make it the sort of vacation God can approve and share. 2. Take your Bible along.

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3. Go to church during vacation. 4. Try to come back a better person than when you went away.

Prayers: That we may be able to have vacations. That we may make them worthwhile spiritually and physically. That at the end of them we may be able to feel that God has approved the kind of vacations we have had.

III. A Clock-Study of the Crucifixion

I realize that no two of these studies made by various scholars have agreed. I ask no pardon, therefore, for offering the result of my own study of that awful day. We simply have to use the facts at our command as reasonably as may be. We dare not draw on our imaginations in the matter.

Opening hymn: "There Is a Green Hill Far Away."

Solo: "He Was Nailed to the Cross."

Prayer: That we may better understand what Christ has done for us and that we may love and serve Him better.

The Third Hour: Bible Readings: Mark 15:23-25, Matt. 27:33-38, Luke 23:33-34, John 19:17-24.

Hymn: "When I Survey the Wondrous Cross."

Prayer: That we may go in spirit to Golgotha and see His sacrifice for us.

The Fourth Hour: Mockery: Luke 23:35-37, Matt. 27:39-43, Mark 15:29-31.

Quartet: "The Old Rugged Cross."

Prayer: That we may be ready to bear scorn if need be for Him who bore scorn and mockery for us.

The Fifth Hour: The good and bad thieves: Mark 15:32, Matt. 27:44, Luke 23:39-43.

Hymn: "Alas, and Did My Saviour Bleed."

A prayer that we may never think ourselves or others too bad to be reclaimed by the blood of the Lord Jesus. A prayer that we may strive harder to make His blood available for all, by spreading the gospel.

The Sixth Hour: Darkness Falls at noon: Mark 15:33, Matt. 27:45, Luke 23:44-45.

Hymn: "I Gave My Life for Thee."

Prayer: For those who are in spiritual darkness.

The Seventh Hour: At the foot of the Cross: John 19:25-27.

Hymn: "O Sacred Head, So Lowly Bowed."

Prayer: That we may think of others in the midst of all our sorrows and joys.

The Eighth Hour: "I Thirst," John 19:28-29.

Hymn: "Jesus, Keep Me Near the Cross."

Prayer: That we may be always gentle and merciful to the suffering. That we may live so that Christ's death may avail for us.

The Ninth Hour: The end of the suffering: Mark 15:34-38, Matt. 26:46-51, Luke 23:46, John 19:30.

Hymn: "Beneath the Cross of Jesus."

Prayer: That we may be able always to pray, whatever our circumstances. That we may remember the spirit of the Lord's death.

After the death: The fountain. John 19:32-34.

Hymn: "There Is a Fountain Filled with Blood."

Thanksgiving for what Christ has done for us.

Hymn: "In the Cross of Christ I Glory."
Benediction.

IV. Bible Summers

Hymns: "This Is My Father's World," "How Beautiful the March of Days," "America the Beautiful," "He's My Friend," "Beulah Land," "Behold a Sower from Afar," "We're Marching to Zion," "For the Beauty of the Earth."

Prayers: That we may learn from summer the lesson of bearing fruit for Christ. That the summer may be a blessing to us and to all. That we may use the summer as a time when we can be especially useful in Christ's service.

Bible stories about summer: To be told by those who have been assigned the Scripture references in advance and who can give the messages in their own words.

1. The Jews were commanded to begin the reaping of the summer's crops by making an offering to the Lord. Lev. 23:9-14.

2. The spies went to Canaan in summer. Numbers 13:17-24.

3. God helped a child in summer once. II Kings 4:17-25 and 32-37.

4. Jesus taught about the Sabbath in summer. Matt. 12:1-8.

5. He told the parable of the sower in the summer time. Mark 4:1-20.

Bible lesson: Gal. 5:22-25. Gal. 6:7-10.

Solo: "In the Land of the Unsetting Sun."

Benediction.

BY WHAT AUTHORITY?

(Continued from page 318)

fellow-villager in Jesus, they would have none of Him.

Is there not something suggestive here? Does it hint at one of the weaknesses in democracy? Is there any connection between a system of government wherein the judiciary, whose high function it is to interpret and enforce the law, is elective, or politically (which means unhappily partisanly) appointive, and the widespread disrespect for law on the part of the citizenry? Of one thing we are sure, nay two—we are in desperate need of a more dignified sense of the nature of government, which, however, can only come about as the man, as well as the office, whose responsibility it is to enact or administer the law, whether he be councilman or policeman, senator or judge, commands the citizen's respect. There is much to be said for the ideal of ancient

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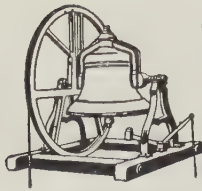
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China that if the ruler himself be a man of integrity, his character will be reflected in the life and conduct of the nation.

But be that as it may, it remains that moral authority is not like a gown or an honorary degree, something to be put on or something to be granted. But that does not make it less real, less commanding. There is that which is more compelling than social sanction. There is that which is more authoritative even than the State. As Professor Gilson of Paris said at the Harvard Tercentenary Conference, "There is a spiritual order of realities whose absolute right it is to judge (he might have said 'command') even the state." It was too bad for the questioners of Jesus that they did not recognize this fact, for his authority remained just the same. It is always bad for the world when men, especially if they be in places of power, fail to recognize the compelling majesty of his character, or the compelling character of his ethic. They could sweep him aside; they could clamour for his death; they could nail him to a cross, but they could not invalidate his authority. It remained as relentlessly operative as ever, as operative as the law of gravitation. In repudiating it they merely passed judgment upon themselves, and dropped into oblivion. But He? The nations of the earth today stand before His bar of judgment.

But there was another reason why Jesus could not answer his questioners. It was because they were determined to resist him. And you cannot convince or convert by argument either the violent man or the violent nation bent upon crime, of the validity of that authority which rests upon the moral law. When ethical controls are deliberately renounced you cannot prevent an Italy, a Germany or a Japan from thumbing its nose at an ethical argument or an idealistic institution. You cannot dissuade them from perpetrating the outrage they have planned. The honorable Anthony Eden had hopes that he could; hence the tragedy of his dismissal. But Jesus knew man, knew that to argue the point along the only line open for argument, was to cast pearls before swine. The same insight which condemned him to silence first before Caiaphas and then before Pilate, drew from him this enigmatic answer now.

Again, I rather think that Jesus dropped the subject because he also knew that such authority as he possessed was not enforceable, or that the manner of its enforcement must be in a way very different from what they could understand. To speak about enforcing moral or spiritual authority is a misuse of terms. Jesus knew this also. "Knowest thou not I have authority against thee?" "Thou wouldst have no authority against me except it were given thee from above," said he to Pilate, and with his life in the balance he

hints at twelve legions of angels at his disposal, but declines to use them. Again all great souls recognize this—the incompatible difference between the force which the world exercises and spiritual constraint. Mahatma Gandhi, with his emphasis on “soul force” did more to defeat the plans of empire in India than force of arms could have done. The really great forces, the worthwhile, coercive, infectious values of life, like enthusiasm, happiness, health, goodness, love, loyalty, truth, which constitute the foundation of character and the cement of society are not enforceable. They arise of their own sweet will and accord from favoring circumstances; they depend upon a pre-disposed condition of heart and mind. So it is with moral authority—the authority of Jesus.

The question is sometimes raised, Are we not now in an age and a world wherein, not the influence merely but the authority of Jesus is a spent force? We are reminded that he was a rural-minded man who lived in a simple age; but life today is a tangled skein. How then can the precepts laid down in Palestine twenty centuries ago be applicable to our world? The answer to that is this. The ethic of Jesus is not a legal code that arose in a point of time to meet a definite set of circumstances. It was never frozen. If it were of the nature of statutory law it certainly would have had its day and ceased to be. It deals with the springs of human action, the inner principles of human conduct. Being fundamental there is something comprehensive and timeless about it. In other words it deals not with the changing circumstances of our social order, but with unchanging human nature. It is something therefore that history does not affect; it is ever contemporary, ever modern. No discovery in science, no development of our social order, no revolution in the realm of politics can revoke his authority or relax his discipline. On the contrary, two facts are plain; first, the history of science and politics have only “served to vindicate the wisdom of his rule;” and second, individual and society alike experience a rebirth of hope and idealism and reach new heights of consecration whenever they recover contact with him, for there is still something aseptic in his touch. No, before Jesus’ ethic can become obsolete “man himself will have to grow different in the constitution of his being.” As a modern scholar* has well said, “his ethic can lose its authority only on the one condition that love, truth and goodness should some day cease to be regarded as the highest ideals.” And as long as they are so regarded, so long will the authority of him who is their embodiment abide.

*Ernest F. Scott: The Ethical Teachings of Jesus. The Macmillan Company, 1927. Page 128.

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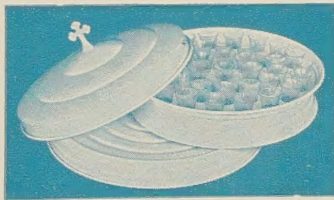
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